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a translation of the already simplified Latin. Any teacher of the most elementary training who cannot translate a simple text ought by no means to be allowed to teach a Latin class and no such weapon should be given to the critics of our Latin methods as is provided in this apparently utterly superfluous translation. The editors in their preface say that if it is found that the book meets a real need, it will be followed by other plays similarly treated. I hope that their expectations will be justified, for we need such material as is here provided. But it might be well to reflect, whether Terence and Plautus should be extensively handled in this way or whether it might not be preferable to try the method of simplification with other kinds of literature as well. Some of the plays of Terence and Plautus should be left for College work. The editors state also that in the vocabulary words not in my Vocabulary of High School Latin are marked with a dagger. They number 195, of which only 26 are used neither by Caesar nor Cicero.

G. L.

CONCERNING VOCABULARY AND PARSING IN GREEK AND LATIN¹

The teaching of elementary Greek and Latin has lately thrust its nose into the tent of Higher Education, and for three main reasons: (1) The inclusion of these subjects in College and University curricula, because of the failure of High Schools to give them, in whole or in part; (2) the comparatively poor work done by many students in College and University, even after years of preparation; and (3) the consequent rise of classical pedagogy, in the hope of helping the whole classical situation. The writer of this paper, therefore, makes no apology for treating Vocabulary and Parsing in Greek and Latin from the point of view which gives a perspective of both preparatory and advanced work in these subjects.

First, as to vocabulary. It needs no argument, after all the recent discussion, to show that the classical student at any stage is apt to be deficient in vocabulary; the principal difference of opinion is as to how the difficulty should be remedied. It is only after a number of years of experimentation, and the private publication of several sorts of textbooks, that the writer offers a somewhat definite solution. The Latin side will be treated from the same view-point as the Greek, but the main theme of the paper will be a series of Greek text books published in 1908, based on a Beginners' Book published in 1904. They contain a selected list of Greek words chosen respectively from Xenophon's Anabasis I-IV, Homer's Iliad I-III, Plato's Apology

and Crito, etc., arranged by book, chapter, and verse or section, with meanings opposite and also with English derivatives wherever feasible. The list in each case is reprinted in the same order in the back of each text, with Greek words only, for oral or written review. The words are all chosen for their general value in reading the usual college authors, not merely for their frequency in the author in question. The meanings given are the one or two *closest root-meanings* of the word quoted. No compounds are given unless their meaning differs from the natural product of the component parts, which are given instead of the compound. Parts of irregular verbs are given for Xenophon only. Where the gender is not specified, nouns in -ος are masculine, those in -α or -η feminine. The following is a sample, from Xenophon I.I.I.

ANABASIS I, 1

- I. γίγνομαι (γεν'), γενήσομαι, ἐγενόμην, 2P. γέγονα, γεγένημαι, become, happen, be born. **Genesis.** παῖς, δός child. **Pedagogue** (ἄγω, lead). δύο two. **Hendiadys.** (εἷς, one, διά, through). πρέσβυς old. **Presbyterian.** νέος new, young. **Neophyte** (φυτόν plant). ἐπεὶ when, since. ἀσθενέω be sick, (ἀ neg. + σθένος, τό, strength). **Calisthenics.** (καλός beautiful). τελευτή (τελέω end) end, death. βίος life. **Biology.** (λόγος, discourse).

SAMPLE OF BLANK LIST FOR REVIEW

ANABASIS I, 1

I. γίγνομαι	2. οὖν
παῖς	τυγχάνω
δύο	πέμπω
πρέσβυς	ἀπό
νέος	ἀρχή
ἐπεὶ	αὐτός
ἀσθενέω	ποιέω
τελευτή	στρατηγός
βίος	δείκνυμι

The benefits of the system may be briefly stated thus: (1) Increased memory-power. The only possible reason that students do not know very many more words at the end of each year is not that they have not met many new words, but that they have failed to remember their meanings, i. e. that they are deficient in memory-power. Indeed forgetting is the most prominent fact in this whole matter of vocabulary. The harm is generally done during the first year of study, when attention is more generally directed to other things, and, in consequence, the mind is habituated to *forgetting* rather

¹ This paper was read at the meeting of The Classical Association of the Atlantic States, held at New York City, April 23, 1910.

than to remembering the meanings of words. In reading authors, therefore, most of the time has to be given to looking up supposedly new words, which only multiply, instead of decreasing as the student advances and the readings increase in length. The next resort is the 'pony' and after that the student frequently very wisely concludes that his task is Sisyphean and gives it up. The habitual use of the word-list, then, will develop the retaining power of the memory even though little attempt has been made to cultivate the memory before using the list in reading authors. Of course, however, the memory should be trained from the first, and for that reason the writer used with his own beginnings a small Beginning Book containing, at the first, certain simple words, with their meanings, nearly all of which were connected with very common English derivatives printed opposite in black type with all the roots of the latter in the same or a previous vocabulary. A brief sample is given from vocabulary

VOCABULARY I

θεός god. **Theology.**

λόγος, word, story, study. **Philologist.**

φίλος friend, (adj.) dear. **Philanthropist.**

ἄνθρωπος man. **Anthropology.**

ἵππος horse. **Philip.**

ποταμός river. **Hippopotamus.**

κύκλος circle. **Cyclone.**

καλός beautiful. **Calla.**

ἐν in, among (dat.). **Enthusiasm.**

ἦν was, ἦσαν were.

The Greek words were thus easily fixed in memory from the first, the gratification of rapid progress increasing with every lesson. By beginning thus and continuing afterwards with the word-lists for each author read, memory-power was developed in the most unexpected manner. In this way five hundred or a thousand words were very easily learned and the consciousness of the acquisition of this amount of knowledge, being shown so manifestly, was highly stimulating. The memory also soon became able to take in all the new words as they became fewer and fewer although the readings increased in length.

(2) Increased attention given to subject-matter. The educational value of the *contents* of the classical authors is almost universally admitted; the question so persistently raised is the *feasibility* of the study as conducted nowadays. But if we grant the possession of a good working vocabulary augmented at a sure but steady rate, it is plain that each new passage will ordinarily become easier and easier even though the author becomes more difficult, and, therefore, it is equally plain that much more time will be left even after memorizing and

reviewing words to give to the subject-matter of each passage. Further, the learning of words each day in their setting and thinking of the passage in reviewing the words so familiarizes the student with the author's thought that its impression is much more vivid at the time and therefore much longer retained. That is, the halo of the author's thought is thrown about the mere process of memorizing the words, when the student, as he may, habitually connects each word in the list with its occurrence in the passage where it is met. It is very gratifying to note that students so trained readily memorize whole passages and otherwise gain greater fondness for their authors.

(3) The student becomes his own teacher. These text books are intended to be placed in the hands of the students themselves. Thus a *minimum* of essential matter is placed before the student to be mastered, which *emerges naturally* from the reading lesson itself. It is not regarded as extraneous or additional.

Again, only *standard* forms and meanings are given, leaving the meaning in the particular context to be worked out. The student does not scribble down a *dictation* lesson; he does not mark his book up. There is a gain also in etymological insight from the student working out his compounds or his secondary or contextual meanings for himself, with the use of his dictionary; and furthermore he can review it all rapidly from the blank lists apart from the context to see what he has forgotten, and to see what he has remembered, which is pedagogically quite as important. All this will help the student to become methodical and constant in his study, all the more if the teacher gives *five minutes a day* to rapid reviews from the blank lists; it is quite easy to review 100 words in that time. An occasional word-match also will produce enthusiasm. This may be varied if desired, by written tests, in which the meanings of 100 words can be written out in *ten minutes*.

(4) As already hinted the 'pony' is no longer needed. It may be reserved for literary purposes.

(5) The student is guided in his thinking; it is not all done voluminously for him. The objection will be raised, of course, that even such a system stereotypes the study too much, that it does for the student what he should do for himself. Should do, yes, but does he do it? Those who say this assume that the student of Xenophon, let us say, is capable of selecting the root-meaning of each word, of selecting the words worth remembering, and of learning them by writing them and their meanings in a note-book. This assumption implies an exceptional student with an unusual amount of discrimination, memory-power and time. One of the curses of classical study in general to-day is that it is suited only to the bright student, who is also

willing to give extra time to the study, the average student and the increasing demand for time in other studies being almost entirely ignored. It is high time that some one should come forward holding a brief for *the average student under average conditions*. If it is the aim of classical teaching merely to produce specialists or to suit itself only to the needs of such as are capable of specialization, we shall have to stop maintaining its value as general culture. The writer's own experience has demonstrated very clearly that the average student, with the help of the word-list, will get a much better grasp of vocabulary in a given time than the bright student who tries to learn his words by writing all of them out, so much better is it to have the printed selected word and its meaning in the text before him.

(6) The teaching of Greek-English etymology is a by-product whose value has curiously been overlooked. It is only occasionally nowadays that the student, either from native insight, or from the teacher's suggestion, in either case at the cost of too much valuable time, gets even a fair amount of Greek-English etymological knowledge, since Greek and English are kept almost entirely remote, lack of time preventing their being etymologically connected. This has been clearly shown to the writer by extensive word-analysis tests in many High Schools and Colleges. Word-analysis is now seldom taught to any considerable extent either in English or in Greek classes, much to our loss educationally. Latin-English etymology will be spoken of later.

The present word-list therefore or a Beginner's Book on this basis supplies the English derivative in the most convenient way, the supplementary use of the English Dictionary, where needed, requiring but little time.

To sum up, then, this point of self-teaching and its effects, the student is enabled to select, work out and know when he has mastered the essential part of his lesson each day, as far as vocabulary, including parts of verbs, is concerned, which is an incentive to do well at least this very definite part of the lesson. He therefore feels that he has prepared himself well for advanced reading or for sight work, which is such an excellent test of reading-power. He also feels that he does not need to humiliate himself by the use of a translation. Besides he has gained for himself a better knowledge of his own mother tongue without too much cost.

A few more general remarks will close this section. Each new list for a new author is *independent* of the preceding ones, giving a student who is behind a chance to catch up, and giving an excellent review in general, as well as showing that *most of the words have been learned before*. For

example, in reading Xenophon I-IV, about 1000 words will have been learned, half of them in the first half of Book I. This thousand will cover the root forms in Homer I-III with the exception of those which are negligible, and which may be looked up only for the translation, and of some 300 other new words which are of value but nearly all poetical. It may also be said in passing that when the Xenophon and the Homer words have been learned, the addition of *scarcely 200 or 300 will* cover substantially the vocabulary of the Medea or the Alcestis or the Antigone or the Apology and Crito or Thucydides Book I. It is thus quite feasible to acquire a reading knowledge of these various authors.

How easy is the acquisition of the 1000 words in the Xenophon list is shown by the fact that last year the writer's Freshman Beginners' Class, meeting five times a week, thoroughly memorized the whole list in addition to reading Xenophon I-IV. That the list was not merely learned by rote was evidenced by marked superiority in sight reading.

A word more as to Homer. Homer is and ought to be the great goal of preparatory Greek, but it is made very difficult by the large number of new words. The general method is to read superficially and rapidly for 'inspiration' so-called. A better way is to approach Homer with a good prose vocabulary, have the new important poetical words designated as such, and equated as far as possible with prose equivalents already known. Since feeling for poetry in general consists in large part of the feeling for the poetry wrapped up in individual words, the poetical tone and color of each individual word must be felt for itself. This sort of appreciation is greatly enhanced by the study of poetical words as such, whether in Greek or Latin, or in a modern foreign language, or in English, let us say, where it is most woefully, neglected. Compare for example 'slumber' with 'sleep', 'befall' with 'happen'. The poetical words of Homer also are exactly those which dignify and ennoble the Greek lyric and the drama, as any close examination will show. If these words, therefore, are learned in the study of Homer, even in Iliad I-III, the difficulty not only of other reading in Homer but of the lyric and the drama will disappear, so that large stretches can be read together, and Greek literature will be the great fountain-spring of inspiration it ought to be.

This is the chief consideration which led the writer as a teacher of Homer and the drama, as well as of Plato and Thucydides, to devote several painstaking years to experiments, the results of which are here submitted. The solution was suggested by statistics showing how comparatively *few new roots* emerge in the ordinary college authors in addition to those found in Xenophon and Homer.

Time will only permit the giving of a sample from the Homer list.

ILIAD BOOK I

[Note: The standard poetical form of the words below has been given, not always the Epic form. Where a poetical compound is too unusual, the root-word nearest to it has been given. P stands for poetical; p for prose; = for prose equivalent; M for middle voice].

1. *μῆνις, ιος, ῆς*, P, = *ὀργή* wrath.
αἶδω, P, = *ᾄδω* sing.
θεά, ᾱς, P, = *θεός* goddess. **Atheist.**
2. *ὄλλυμι (ὀλ)*, P, = *ἀπόλλυμι* destroy, lose; M. perish. **Apollyon.**
μυρίος countless. **Myriad.**
ἄλγος, εος, τό, P, pain, woe. **Neuralgia.**
τίθημι (θε) put. **Synthesis.**
3. *πολύς, πολλή, πολύ* much; pl. many.
Polytheism.

(To be continued).

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REVIEWS

Horace, the Satires, with Introduction and Notes.
 By Edward P. Morris. New York: American Book Company (1909)

Q. Horati Flacci Saturarum Liber II. Edited with Introduction and Notes by James Gow. Cambridge, England, at the University Press (1909).

Two excellent new editions of Horace's Satires are added to our range of choice.

Professor Morris's is a companion volume to Professor Clifford Moore's edition of the Odes and Epodes, which appeared several years ago. Like that, this edition of the Satires is especially characterized by the predominance which it gives to the purely literary interest of this part of the author's writing, by the emphasis, as Professor Morris says in his preface, which he has "desired to place upon the thought of Horace, as distinguished from the language or the verse or the allusions". The introduction, which is comparatively brief—filling less than sixteen pages, even with Suetonius's Vita Horati appended to it—sets forth the facts of Horace's life, the character of his work in satire after the Lucilian model, and the significance of this work as an expression of the man and of the society of his time. It contains no grammatical or other topical studies,—no *Forschungen* in disguise; in form it is a literary essay, but it excellently provides the student who has been qualified by previous reading to take up Horace at all with the requisite point of view. In regard to the time-honored question of Horace's use of personal names, Professor Morris inclines to what we may call the more impersonal theory.

His commentary, which is placed, perhaps regretably, at the foot of the pages of the text instead of apart, is also chiefly interpretative and

literary. It addresses itself effectively to the task of helping the student, where he might be in difficulty, to understand what the author means, whether the necessary aid be the explanation of facts or a direct interpretation of his thought. The notes do not read like the *obiter dicta* of a specialist in a particular department of philological research. They are clearly written for the benefit of Horace and his reader; and there is of course no Latin author the study of whose literary consciousness is more fascinating or more essentially related to the understanding of his work. In a few places, Professor Morris's notes seem helpful almost to a fault. But the point where the obscure ceases and the obvious begins is never a sure one, and to supplement the latter is generally less undesirable than to leave the former in its unilluminated state.

From a few details one may dissent in passing. At 1.481 the usual punctuation connecting *absentem* with *amicum* seems preferable to Professor Morris's arrangement. In the note on 1.3.16 the word "spendthrift" is, I think, not quite precisely used, and the note as a whole perhaps illustrates that occasional luxuriance of helpfulness already mentioned. At lines 2 and 3 of the same satire, it is not easy to see *rogati* and *iniussi* as "both predicate", and in lines 7-8 it seems more natural, at least, to take *summa voce . . . ina* in reference to vocal tones than to the position of the strings of the instrument; but this is one of the matters upon which editors will doubtless continue to differ. At 1.9.2 (*nescio quid meditans nugarum*) it seems as if one could not be quite so sure as the note implies that the trifles were literary, though very likely they were, for, after all, Horace was posing. And objections like these are themselves rather nugatory and not worth multiplying. In general the commentary, like the introductions to the whole book and to the separate satires, admirably serves its purpose, and it is written in a style which is a pleasure to read. The text is substantially the usual one, and there are no textual notes.

Dr. Gow's edition of the second book of the Satires is the counterpart of his edition of Book I, which appeared in 1901, and has the delightfully convenient form of the thin books of the Pitt Press series, to which it belongs. The introduction on the life of Horace (with the full array of references), on Latin satire, the chronology of Horace's satires, the use of proper names in them, their Latinity, and the constitution of the text, is conveniently reprinted from the earlier books. There is considerable discussion of the text, the textual notes being at the foot of each page, while the regular commentary is placed apart in the latter portion of the volume.

The second satire of this Second Book has called